A
CHARACTER SKETCH
OF THE
PROMISED MESSIAH.

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PROMISED MESSIAH

BEING AN EPISTLE OF HAZRAT MAULVI ABDUL KARIM TO THE MEMBERS OF THE AHMADIYYA COMMUNITY.

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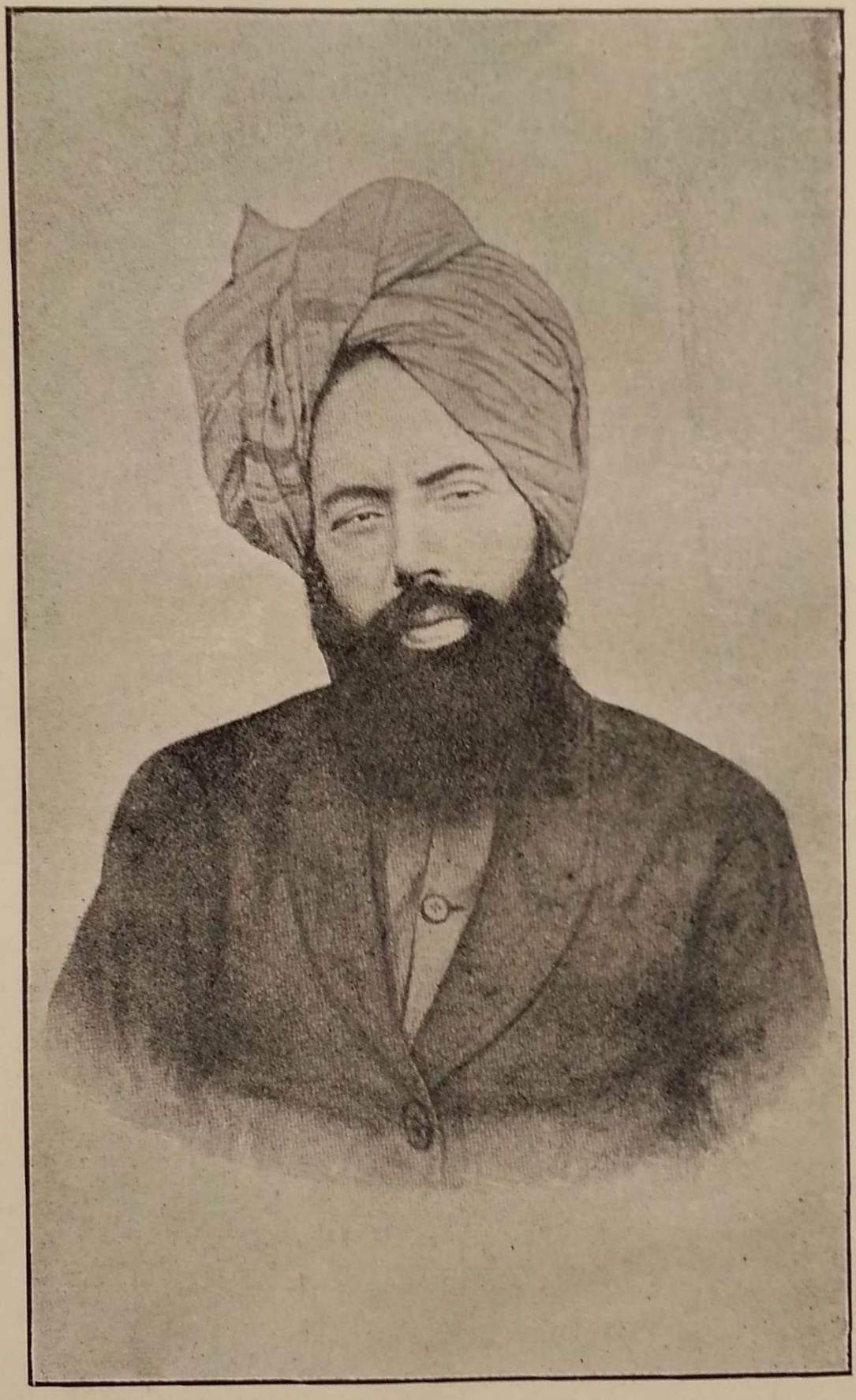

HAZRAT MIRZA GHULAM AHMAD,
THE PROMISED MESSIAH.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

نَحْمَدُهٗ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ

PUBLISHER'S NOTE.

It appears advisable to prefix to this booklet a short account of the life of the man who wrote it.

The author, Hazrat Maulvi Abdul Karim, was born in the town of Sialkot (Punjab) about the year 1858. He belonged to a respectable family, his father Chaudhri Mohammad Sultan being a Municipal Commissioner in the Sialkot Municipality.

Having received his early education in the school held in the mosque, he joined a Christian Mission School newly started at Sialkot. He soon distinguished himself in the school and before he had finished his middle school course, the manager of the school appointed him as Persian teacher in that very school.

Soon, however, there arose an occasion which made him resign his post and led him to assume the role of a Muslim

preacher. He began to deliver public lectures in the Raja Bazar and being a powerful speaker and a cogent reasoner, his lectures began to draw large audiences composed of the followers of all religions, Hindus, Musalmans and Christians.

This made the opponents of Islam very indignant, and so an indirect attempt was made to silence him. Controversies were going on in those days between the Ahl-i-Hadith and the Muqallids. His sympathies were with the former. But as the Government suspected them of disloyalty, his opponents thought this to be a good opportunity to put a stop to his preachings. It was reported to the authorities that he held rebellious views. Thereupon he was summoned by the District Magistrate. When he appeared before him, he produced from his pocket a copy of the Holy Quran and said, "A follower of this book cannot be disloyal to the Government," and expounded to him the teachings of the Holy Quran on this subject. The District Magistrate was so greatly pleased to hear him that he asked him to pay him occasional visits and expressed his regret that he had not made acquaintance with him before.

After some time his zeal for religion brought him in contact with the renowned champion of Islam, Hazrat Maulvi Nur-ud Din, who was then Physician to His Highness the Maharaja of Jammu and Kashmir and who afterwards

became the first successor of the Promised Messiah and Mahdi. At this time our hero was a great admirer of Sir Sayyad Ahmad Khan of Aligarh and followed his school of thought. Hazrat Maulvi Nur-ud-Din seeing in him a suitable disciple, brought him under his special training and education and was at last the cause of his coming to Qadian and entering the *bai'at* of the Promised Messiah.

Then he settled at Qadian and a part of the Promised Messiah's own house was given him to live in. He lived in a room in the third storey while the Promised Messiah lived below him in the second storey and so he was often able to overhear what was going on below. He was afterwards appointed to lead the congregation in the five daily prayers. He also acted as private secretary to the Promised Messiah whose correspondence with his followers was carried on through him.

He was a great orator and his method of delivery was excellent. He spoke with a loud, ringing voice and it was always a pleasure to listen to his orations. The written lectures of the Promised Messiah which were meant for delivery in public were always read by him and the effect of the Promised Messiah's powerful style was enhanced by the excellent way of his delivery and his beautiful voice. It was he who read the paper of the Promised Messiah on Islam at the great Religious Conference held at

ahore in 1896, and not only the contents and he beautiful style of the paper but also the captivating way in which it was read won the hearts of the audience who were all filled with inexpressible admiration. This lecture of the Promised Messiah has now been translated into English and published in book form under the name of " The Teachings of Islam."

He was a scholar of Arabic and Persian and had a good knowledge of English. He was a keen observer, was highly intelligent and was gifted with a critical turn of mind—qualities which, combined with the special opportunities which he enjoyed to observe both the domestic and public life of the Promised Messiah, served him in good stead in making an estimate of the character of his master, as will be seen from a perusal of the booklet herewith presented to the readers.

From the time when he took up his permanent residence at Qadian, *i. e.*, 1893, until the hour of his death which took place in 1905, he seldom left the company of his master. He exercised a very good influence on the members of the Ahmadiyya Community through his correspondence as well as his personal conversations and lectures ; and in one of the revelations of the Promised Messiah he was spoken of by God as a " Leader of the Musalmans." He was always in the habit of addressing letters to the members of the Community with a view to

keep them in touch with the movement and to instruct them in its life-giving principles. The booklet which is here being presented to the readers is one of such epistles which originally appeared in the pages of the "Al-hakam," a weekly organ published from Qadian, and was afterwards published in the form of a book.

He died of carbuncle in October 1905 at the early age of 47 and had the distinction of being the first man to be buried in the *Behishti Maqbara* dedicated by the Promised Messiah as a burying place for his followers.

QADIAN :
July 8, 1924.

MANAGER,
BOOK DEPOT,
Talif-o-Isha'at.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

نَحْمَدُهٗ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ

FOREWORD.

The epistle of Hazrat Maulvi Abdul Karim to the members of the Ahmadiyya Community is hereby published for the benefit of the Western people. It describes briefly but beautifully some phases of the noble and holy character of Hazrat Mirza Ghulam Ahmad of Qadian, India, the Promised Messiah and Mahdi and Founder of the Ahmadiyya Movement.

The epistle was originally written in Urdoo and has now been translated into English by Maulvi Sher Ali, B. A., Nazir-i-Taleef-o-Tasneef, Ahmadiyya Community, Qadian. The Editor's work has been done by me.

QADIAN :
10*th July* 1924.

MIRZA BASHIR AHMAD,
QADIAN,
Punjab, India.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

نَحْمَدُهٗ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ

DEAR BRETHREN,

Peace be on you and the mercy of God and His blessings.

I am sorry I have given you the trouble of waiting for a long time and have long been unable to communicate to you the holy words of our beloved Master and write to you something about the Divine Movement.

There ought to have been no interruption in the series of letters that I have been writing to you, but owing to certain unexpected circumstances there occurred a break in them. But I am glad to say that my present letter will please my friends so much that they will not be sorry for what they have missed and at the same time I hope that they will from the bottom of their heart pray for a brother of theirs who, to the best of his power, remains on the look-out for something pleasing and agreeable which he may present to his friends.

Brethren! In a previous letter I made a promise to write to you something about the home life of the Promised Messiah. God, out of His grace, has afforded me an occasion to live in the near neighbourhood of the Promised Messiah—a privilege which I have had the honour to enjoy for several years. Besides, I am so constituted by nature that I never treat with indifference any event which I may happen to see or hear of, no matter how insignificant and unimportant it may appear to be. I have a knack of going into the depth of everything and drawing from it the lesson which it teaches. Through the grace of God, I never try to deceive my mind either in the moments of solitude or when I am in the midst of a company of men, nor has my mind ever appeared before me in another than its real garb.

During my long contact with the Promised Messiah, I have studied both his public and home life and I have a desire to commit to writing my impressions of it so that they may serve as a material for a portrait of the Promised Messiah, the features of which will show to every thinking mind that such portrait could be of none other than a chosen one of God.

At a cursory glance it may appear strange that such an address should be made to the sincere believers, for their faith, established as

it is on reason and observation, has made them independent of such minute details of character and out of their intensity of love for their master they seem to exclaim :

"The حاجت مشاطہ نیست روے دلارام را face of the beloved one needs no toilet," yet when I consider my own self and see how useful this knowledge of details has proved to me, and how helpful it has been to me in travelling the paths of spiritual advancement, my sense of sympathy compels me to convey this knowledge to those brethren also who have not had the privilege of living in close company with the Promised Messiah which God, out of His grace, has enabled me to enjoy.

I firmly believe that by this means I shall be able to offer many a tried recipe for such serious diseases of home life as have turned many a home into a house of mourning like the habitations where men suffering from consumption and phthisis have dwelt from generation to generation.

For this reason, I will first write something about the home life of the Promised Messiah, for the greatest merit of man of which he may feel justly proud lies in the fact that his dealings with his wife should be of the best kind, and on account of his power of management and good manners his house shou d be a model of paradise, the best description of

which is that there should be no heart burning, no anger, no strife, no malice and no envy. The wise Book of God says—

وعاشروهن بالمعروف

"And deal kindly by your wives." And the Holy Prophet (may peace and the blessings of God be upon him) who illustrated in his own person the teachings of the Holy Quran, says :—

خيركم خيركم لاهله

i. e., " The best of you is one who is best in his dealings with his wife."

About 15 years ago (*i. e.*, in 1884) the Promised Messiah undertook for the second time the heavy and serious responsibilities of matrimonial life and during this long time not once has the fire of discord broken out in his house. It is not conceivable that his wife who belongs to the comparatively weak and uneducated sex has never done anything provocative or disagreeable during this long period. Our common observation and daily experience afford ample evidence of the fact that our female companions whose life is confined to their homes are not unoften the cause of immense trouble to us. Under the circumstances that cool and heavenly heart which has never allowed itself to be touched by the fire of anger and strife is really worthy of admira-

tion. Unless a man is completely divested of that bitter piece of flesh (*i. e.*, the vindictive heart) which is the store-house of all poisons, the source of every sort of spite, envy, malice and enmity, and which in this life is a veritable hell in our bosoms, and unless he is purified and cleansed and endowed with a broad tolerant mind by no other hand than that of the Holy God Himself, it is inconceivable that he should be able to lead a calm, undisturbed and composed home life in this stormy and fiery world.

There is only one serious fault which is at the root of all discord in home life. And what is that fault ? It is the habit of fault-finding and feeling irritated on every disagreeable occasion. It bespeaks a contracted and narrow mind which may truly be described as a veritable hell in this life. But how many of us are free from this hell ?

For ten long years, I have studied the life of the Promised Messiah closely and critically and after mature consideration I have come to the conclusion that the Promised Messiah is by very nature completely free from any touch of Satan. I can say from personal experience and from an observation of the home life of the majority of men that it is this habit of fault-finding and showing irritation on every occasion that has embittered the lives of many, and every man of this disposition (and few, very

few, are those who are free from this taint) feels the instantaneous effect of this devouring fire and can bear witness that it is really this habit which is at the root of all moral corruption. It is this habit which has turned this world into a home of strife and trouble. Accordingly, we find that the Holy Quran while seeking to prove the heaven to be a place of peace and happiness, and to depict its enviable blessings and joys, does not devise better words than the following :—

ونزعنا ما في صدورهم من غل اخوانا على سرر متقابلين

"And we will remove from their bosoms all spite—they will be like brothers on couches sitting face to face." This verse shows that in heaven God will purge the bosoms of men of that very thing which is the cause of enmity, malice and discord in this life. The man whose heart has been purged of this source of discord in this very life may truly be described as leading a heavenly life. And when this very source of evil is absent from a man we can judge how noble will be his other morals.

This fact is fully realised even by the female servants of the house of the Promised Messiah who belong to the common class of persons and who are devoid of all affectation, keen-sightedness and power of inference and possess nothing beyond natural simplicity and undeveloped faculties of a human being. They view

with amazement the home life of the Promised Messiah and finding it to be contrary to common practice and their other environments they say with wonder: "Mirja beewee dee gul baree manda ai," *i. e.*, the Mirza generally does what his wife bids him do—a remark I have often heard the women servants of the house make with much wonder. One day the Promised Messiah said, "We should tolerate all the ill-natured acts and sour words of women that are short of manifest foulness." On another occasion he said, "It appears to me to be highly disgraceful that we being *men* should quarrel with women. God has made us *men* which is indeed a God's favour on us and in token of gratitude for this favour of God we should treat women with kindness and gentleness."

On one occasion it was said with regard to a friend in the presence of the Promised Messiah that he was a man of harsh temper and was in the habit of using strong language and treated his wife with harshness. This highly grieved the Promised Messiah who said, "Our friends should not behave like that." In the days of the controversy with Atham at Amritsar, one night there was a large gathering in the house of the late Khan Muhammad Shah. Many friends had come there from the outside stations to witness the controversy. The Promised Messiah was that day suffering from an attack of headache, as

was generally the case with him. In the evening, the visitors were eagerly waiting for him to come out, being anxious to see him. He at last made his appearance. Munshi Abdul Haque, Pensioner of Lahore, in a spirit of love and after the manner of friends, began to inquire about his health and said, "A most heavy and serious burden of responsibilities lies on Your Holiness. Your Holiness should, therefore, take great care of your health and a highly nutritious food should be daily prepared for you." The Promised Messiah smiled and said, "What you say is true and I have sometimes desired that such food be prepared, but women are so busy with their own affairs that they do not care much for other things." Thereupon the Munshi who was a disciple of Maulvi Abdullah of Ghazni, and a Sufi of the old school exclaimed, "Sir, you do not scold the women and make them fear you. As for me, I give special instructions for my meals and it is impossible that my instructions should be disobeyed. There is not the slightest deviation from my directions, for if they are not obeyed I must have recourse to other means." I was also sitting there. These words of the Munshi pleased me much at that time for they were spoken apparently for the good of my beloved master and I too was always thinking that my master should have a better food, for the food ordinarily supplied from the general kitchen was hardly suitable for him, he being

constantly engaged in heavy brain work. For this reason, I fully fell in with the views of the Munshi and thoughtlessly spoke in support of him who had received a training in the company of the old Sufi Maulvi Abdullah of Ghazni. I said, "My lord, Munshi Sahib is right. Your Holiness must force the women to obey your instructions in this matter." The Promised Messiah cast a glance at me and said, "Our friends should abstain from such a course." These words put me to much shame and I felt deeply sorry for having followed the example of the old gentle Sufi. The truth is that in those days I was yet a novice in matters spiritual and needed much training in things divine.

Brethren ! My object in relating the above story is to show the difference between one who has been sent as a teacher of good morals, who is pure by nature and who knows how to discharge his duty to God and man, and those who are labouring under the delusion that they have traversed the difficult part of their spiritual journey by living in the company of a saint, but who are yet strangers to true morals.

To revert to the story of the friend reference to whose harsh temper was made in the presence of the Promised Messiah. When the Promised Messiah heard this, he delivered a long discourse on the subject of treatment of women and concluded by saying :—

"As for me I once spoke to my wife in a rather loud voice and I felt that my voice had a tone of displeasure, although I had uttered no offensive or harsh words. Thereafter I continued to ask the forgiveness of God for a long time and offered many prayers in an attitude of humility and gave some alms also, thinking that that loud voice was due to some hidden sin of mine."

Only God knows how deeply I felt ashamed at my own knowledge and condition when I heard these words of the Messiah, and the fact was driven into my soul like a nail of iron that such extraordinary piety and fear of God and such minute regard of subtle points of morality could not be attained by an ordinary man. Notwithstanding that I myself and hundreds of Muslims like me boast of being the followers of Islam and of the practice of the Holy Prophet and without doubt do not intentionally discard the law nor haughtily transgress the bounds of God, yet we totally lack this high degree of holy piety and such keen perception of right and wrong. We think ourselves to be most fortunate and regard ourselves as having attained the highest degree of morality when we begin to abstain from the common sins and the ordinary acts of disobedience without paying heed to doubtful points and subtle phases of disobedience. We try to avoid only the apparent and palpable sins. Such microscopic

perception, however, as is possessed by the Promised Messiah can be attained only through perfect faith in, full recognition and thorough fear of God. Then with the full concurrence of the tongue and the heart I declared and acknowledged that even if there had not been the thousand clear evidences of the fact that he is truly a messenger of God—evidences which shine more brightly than even the midday sun, this one circumstance alone, *viz.*, his possession of such extraordinary virtue and piety, would have been sufficient to establish his truth.

I have seen many apparently pious Sufis, many worshippers of God who profess to have discarded the world, and many learned men who are strict observers of the letter of the law ; in the presence of men they look meek like sheep, and heave their breasts after every moment and breathe a sigh and will not move their tongue to speak to the expectant assembly eager to listen to their talk, but when they are at home, among the members of their own family they are ferocious like wolves and tigers.

There is a well known *Pir* (*i. e.*, a spiritual leader of men) in India, whose disciples number more than a hundred thousand and who has great pretensions to piety. A lady who is very nearly related to the *Pir* has had the honour of living in the house of the Promised Messiah for some time past. She is wonder-struck to

see the Promised Messiah leading the life of an angel in his house, criticising nobody and finding fault with nothing and doing every thing which his wife bids him do, just as one obeys the behests of one's master. She has often remarked with wonder that the conduct of her Shah Sahib (*i. e.*, the *Pir*) is quite the opposite of it. When he enters his house, there occurs a terrible commotion. Now he scowls at a boy and then he scolds a woman servant. Now he strikes a blow at the face of a child and then he quarrels with his wife. He will say angrily to her. "Why is there too little (or too much) salt in the dish?" "Why have you put that article there?" "Why have you placed this thing here?" "How foolish, untidy and ill-mannered you are." If the food prepared for him does not suit his taste, he will hurl the dish against the wall. In short, he is the terror of the house and all the inmates pray from the bottom of their heart that the Shah Sahib should always remain outside.

Restraint of the eye, connivance and forgiveness as practised by the Promised Messiah are subjects which require a long discussion. The women servants in the house are as sure of the fact as they are sure of their own existence that he never raises his eyes to look at any body. He may walk to and fro in the courtyard of his house for weeks and months, and he may have to pass daily through a crowd of women, but he will

never do so much as lift his eyes to cast a glance at any person. He always remains with his eyes fixed on the back of his feet.

He possesses wonderful coolness of temper, composure of mind and extraordinary serenity and forbearance. However great tumult and noise there may be—a tumult which distracts the mind and compels everyone to turn his attention to it—he will not even feel it and his mind will not be disturbed by it in the least. It is this very state of mind which the servants of God hanker after and pray for with tearful eyes. I have seen and heard of great authors and writers who, while engaged in writing or thinking of some subject, get disturbed even at the entry of a chirping sparrow into their study and all their ideas vanish like a line drawn on the surface of water and they attack the bird as one would attack a lion or a tiger or a troublesome enemy. The greatest tribute which the disciples of a certain great *Sufi* and *Qazi* pay to their master is that he is a man of very delicate temper and gets perturbed at the slightest provocation and cannot bear the company of a man even for a short while and looks upon it as a great burden on his soul. A long time ago I also went to see him. I had hardly sat by him for ten minutes when he began to ask me whether I had any other piece of business with him. The question was really a suggestion to me that I should depart.

There is no doubt that composure of mind, sereneness of temper and forbearance are highly valuable qualities and lucky indeed is the man who possesses them. It is these qualities which characterise and distinguish the holy men of God.

I have seen the Promised Messiah engaged in writing on difficult subjects and even composing Arabic works of unparalleled linguistic elegance in the midst of a great tumult and uproar. Reckless children and simple-minded women are quarrelling all around him, screeching and screaming and even grappling with one another and performing all the follies which little children and foolish women are apt to do, but all this fails to disturb him in the least, and he goes on writing as if he were sitting in a place of solitude. It is in such noisy rooms that all his great and unparalleled works in Arabic, Persian and Urdu have been written. I once asked him how he was able to think and write so coolly in the midst of such noise. He smiled and said, "I do not heed what is going on about me and therefore I am not disturbed."

Once it happened that when the Promised Messiah was busy writing a book, his son Mahmud,* who was then about four years of age, came in his room with a match-box in his hand. He was accompanied by a crowd of other

* Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, the present Head of the Ahmadiyya Community.—*Editor.*

children. For some time he continued playing with the other children in the room. Then it occurred to him to set fire to the manuscript papers which were lying there and which contained that part of the book which the Promised Messiah had already written. The papers began to burn to the great delight of Mahmud who clapped his hands with joy. The Promised Messiah was too busy with his book to notice this and the attention of the other children had been diverted to another side. So the papers continued to burn until they were reduced to ashes. At last when the Promised Messiah had to refer to a previous page he looked for the papers, and finding them to be missing, he inquired about them, but all remained silent. They were afraid to speak. At last one of the children told him that Mahmud had burnt the papers. All feared that the incident would excite his anger and anxiously waited for the consequences. But when the Promised Messiah heard this he said with a smile, "This is well done. There must have been some purpose of God in this. Now God wills to give us something better." Here is something for every thinking mind to ponder over. Let every thoughtful man compare this with what would have happened if there had been somebody else in the place of the Promised Messiah.

A similar incident took place at another time also. When the Promised Messiah was engaged in writing the *Tableegh,* Maulvi Noor-

ud-Din* came to Qadian. The Promised Messiah wrote two big sheets of paper in Arabic and was justly proud of the God-given elegance of his style. He was to give it to me for translation into Persian, but he forgot to do so, and putting the paper into his pocket went out for a walk. The Maulvi Sahib and a party of friends also accompanied him. While returning from his walk, he gave the papers to the Maulvi Sahib and asked him to read the writing and then send it on to me. The paper, however, slipped from the hands of the Maulvi Sahib on the way. When they returned from their walk, the Promised Messiah went into his house and the Maulvi Sahib repaired to his own quarters. As the paper was to come to me for translation and it did not come I said to some one, "His Holiness has not yet sent me today's instalment for translation. It is to be sent to the press immediately and I have yet to translate it." This was reported to Maulvi Sahib. When he heard this, his face turned pale and he sent men immediately to the road to search for the missing manuscript, but it could not be found. The Maulvi Sahib felt much ashamed at the loss of the paper. When the Promised Messiah heard of this, he came out with a smile on his face and said, "I am sorry to learn that the loss of the manuscript has caused so much anxiety and trouble to the Maulvi Sahib. There

* Hazrat Maulvi Noor-ud-Din. the first successor of the Promised Messiah.—*Editor.*

was no need for him to make so much search for it. My belief is that God will give us something better in place of the lost manuscript."

Brethren, all this is due to the Promised Messiah's firm faith in the Living and Powerful God. This faith invigorates and sustains the powers of man at every moment and preserves him from depression and despair under circumstances which compel the worldly-minded people to commit disgraceful deeds.

Once the Promised Messiah was suffering from a severe attack of headache and I was sitting by his side. Great noise was being made near by. I asked him whether that noise did not trouble him. He replied in the affirmative and said that he fell some relief when they (*i. e.*, the children and the female servants of the house) were still. I asked him why he did not bid them be still. He said, "You may politely ask them to be silent. I cannot do that." Even in serious illness, he lies alone in a separate room and lies so still that he appears to be enjoying a sound sleep. He never complains that such and such a person has not visited him during his illness, or that he has not been given water to drink or that he has not been served in other ways.

I have seen that when a man falls ill, those who wait on him get sick of his ill-temper, peevishness and irritableness. He abuses one and chides another. His poor wife is in a pitiable plight. She can have no rest either by

day or by night. If, overpowered by fatigue, she happens to doze a little, he flies into a fit of rage and the outburst of his anger is unbearable. Poor fellow! On the one hand, she is in a state of collapse on account of fatigue and on the other hand she fears lest his fits of anger should prove fatal to her husband. In short, miserable is the plight of both the sufferer and those who serve him during his illness. But in the case of the Promised Messiah, on the contrary, I know from personal experience and from the testimony of others that the composure of mind and coolness of temper and gentle behaviour towards others which characterise him during his health also characterise him during his illness. And then as soon as he recovers from an attack of disease, there is on his face the same luminous smile which always brightens his face and there are the same loving words which always mark his conversation. It has often happened that I went to see him at a time when he had just recovered from a long and grievous attack of headache, and when he was aware of my presence, he opened his eyes and looked at me with a smile on his face and said, "Through the Grace of God I am alright." On such occasions the bright glamour of his glorious face and the cheerful ring of his sweet voice suggest to every observer that perchance he has just returned from an exhilarating walk in a beautiful garden. This sight always surprised me in the beginning, for I had seen many

apparently pious and seemingly courageous men who became quite changed during their illness and exhibited a very peevish and sour temper till long after their recovery. The truth is that only those men can retain their senses and faith during their illness who possess an equilibrium of temper during their health. It has been often witnessed that men of excitable temper become almost mad during their illness or become subject to the fits of epilepsy. In fact, disease is a great test of faith and righteousness. Just as the words uttered by man or dreams seen by him during a state of unconsciousness and sleep reveal his real character, similarly disease brings to light the faith or disbelief and the courage or cowardice of the sufferer. Blessed is the man who is able to restrain and curb his passions during the days of his ill-health.

The Holy Quran says :—

يثبت الله الذين آمنوا بالقول الثابت
في الحيوة الدنيا وفي الاخرة

"Allah establishes those who believe with an established word in this world and in the world to come."

The "establishment" spoken of in this verse is the very stability of temper possessed by the Promised Messiah. The perfect man whom the fire of this world—the fire of the misfortunes and hardships of this life—cannot affect is the very believer whom the hell says, "O believer pass on for thy light has extinguished my fire."

O thou the chosen one of God, who carriest heaven in both thy pockets as people nowadays carry watches, thou art truly from God; certainly thou art not of this world, because the world hurls mountains of its woe at thy head, but they are dissipated as the piercing rays of the sun dissipate the clouds. Among hundreds of thousands of men, thou hast been given a unique heart, and an extraordinary composure and coolness of temper. What does this show ? This is because it may become apparent to all that thou art not of this world, but art from heaven. Ah ! the children of this world have not recognised thee. They ought to have paved thy path with their eyes and given thee a place in their hearts, for thou art the Promised one of God, an image of the Seal of Prophets and a Revivifier of Islam.

The connivance and broad-mindedness of the Promised Messiah defy description. A woman once stole some rice from his house. When she was leaving with the bundle of rice under her arms, her looks aroused the suspicion of someone. She was searched and the bundle of rice concealed under her arms was discovered. Thereupon a shower of reproaches began to fall on her from all sides. The Promised Messiah also happened to come there and on learning what had happened, he said, "She is needy; give her some of the rice and do not disgrace her. God connives at our faults, we should also connive at the faults of others."

He never reproaches anybody for his errors or idle talk, yet his presence inspires all with awe. Although every woman and every child is sure that he will not punish any one yet all regard him with high respect, profound esteem and great awe and fear him as one fears a strict master. I cannot explain to the sons of this world how fear and awe can exist simultaneously with love and affection. This can be properly understood by him alone who has a connection with God. Although the glory and majesty of God have been described by the holy book of God in such a way and so much stress has been laid on the fear of God that the very conception of it is sufficient to break one's backbone and to turn a young person into an old man, yet the lovers of God hasten towards Him as a baby hastens to the breast of its mother. Although one naturally seeks to avoid a person whose personality inspires men with fear, yet we find that the soul of man hankers after union with God, not caring even if there are oceans of fire and water in his way.

The vicegerents of God are not feared in the way in which those men are feared who fill others with terror by their harshness and severity, and who, like a venomous snake, entrance the smaller animals by the magnetic influence of their anger. Nor is their humility and meekness like the cringing servility of the coward who has no sense of honour and who degrades himself in the estimation of all. The

feeling of awe towards them is mixed with a feeling of love ; and the feeling of love for them is tempered with respect and reverence. It is for this reason that under their shade there repose purity, chastity and righteousness while Satan and his posterity have no access there. Otherwise, how is it possible that although such a one employs no strict measures, uses no threats, and resorts to no punishment, yet every thing goes on smoothly and his household is a model of pleasant home life. A cross-tempered man who has no control over his temper and who is really burning in an oven of fire every moment of his life will at once deny the truth of my statement and will regard all this as impossible ; for according to him a man cannot have himself honoured and respected unless he scowls like a lion and curls up his moustaches like those of a tiger and keeps them erect like the spines of a hedge-hog. But he is sadly mistaken and his wicked self has deceived him. O that he had known that his whole fold is sick of him and that they are happy only when he, the wolf of a shepherd, is not watching them.

In his house, the Promised Messiah never demands that an account be given him of the money he advances for family expenses. He never asks whether the money has actually been spent and why an account of the expenditure has not been regularly kept. God has made his mind so broad that he is above such petty

affairs. I admit that a feeble-minded worldly man cannot and will not adopt such attitude and even if he affects to do so, it is quite possible that his whole business should go to pieces. Strange, however, are the words and deeds of those who have faith in the Living and Powerful God. A clear proof of their rectitude and unwavering faith in God is furnished by the fact that they lead most happy lives and are secure from the ruin and destruction which a worldly man cannot possibly conceive of under similar circumstances. In fact, the godly men have nothing to do with such trivial concerns and petty accounts as constantly absorb the attention of those who are bent low on this world.

The Promised Messiah said one day that if men had possessed *Taqwa* (God-fearingness), they, like the birds of the air, would have gone out hungry in the morning and returned satisfied in the evening. In fact, this hankering after the world which has reduced man to the level of a dog and the heart-burning which knows no satisfaction have their root in the fact that men lack an unshakable trust and confidence in the promises of God and their hopes and fears are centred in their own powers. Both the seeker and the sought being weak, the result must necessarily be that he should know no peace. Today the materialist laughs at such things and is courteous enough to call the trustful servants of God idiots and fanatics,

but the truth is that he is ignorant of this holy science, and worldly ambition has deadened his power of yearning for God. In short, the Promised Messiah trusts every person and evidently looks upon every man as trustful.

No matter however filthy and repulsive a woman there may be whom a conceited man of a dainty taste will not deign even to look at, whom he will heartily wish to be gone from his presence and at whose speech he will close his ears, and shut his eyes and put his hands on his nose; but such is the Promised Messiah that he will continue to listen to her talk for hours with utmost calmness and tranquillity as if she were a sweet-tongued nightingale singing a delicious melody or a pretty parrot cleverly copying a captivating note.

Whatever nonsense one may talk, he never even hints that he is talking foolishly and that it is a waste of time to listen to him. He never disbelieves any statement made to him. He never questions the servants that make purchases. Out of the money given to them for the purpose of making purchases, he takes whatever sum they return and puts it in his pocket without checking their accounts. Sons of obscure, low-spirited and mean-tempered weavers of the village serve him in the house and purchase articles worth hundreds of rupees and often go to Lahore to make the necessary purchases, but he never questions them, is never

harsh upon them and never calls them to account. God knows what sort of heart is his ; in fact, the reality of these pure and sublime hearts is known to Him alone who has made them with a purpose. How truly says the Holy Quran—

اللہ اعلم حیث یجعل رسالتہ

"Allah knows best whom He should make His Messenger."

I have ever carefully and searchingly watched the ways of the Promised Messiah, and have observed him with a discriminating eye and have listened to him with attentive ears and have considered his life with the open mind of a keen and independent critic, yet I confess that my ears and my eyes have always returned to me with something which added to my faith and insight. During my long stay in close proximity of the Promised Messiah, I have never heard him remonstrating with any person in the house or calling upon anyone to render an account. God be glorified ! What a tranquil mind and what a pure and sublime nature where the devil of suspicion cannot find an abode ; and how enviable and heavenly is the heart which has been granted such quietness and peace. And yet nothing goes wrong, no untoward result follows. It is evident that if such connivance and such trustfulness were economically harmful and odious in the sight of God, he should come to grief and his whole system should break to

pieces, yet the steady and rapid progress which his movement is making shows that it is such hearts that God loves.

If he ever gives special instructions for some particular kind of food to be prepared for him, and his weakness or some ailment demand that it must be prepared and he does not take his usual meal in expectation of the special food ordered, and has to wait for it until the time for that meal passes away and it is time for the next meal, he will not reprimand anybody for it and if he ever mildly asks the reason of it, and an apology is made, he will turn aside with a smile.

The household servants cook for themselves whatever food they like ; they have as free a hand as if the house and everything in the house was their own property. If they ever forget to prepare food for the Promised Messiah, they are never admonished. He will not do even so much as say in a mild tone, " Why is it so ; you should fear God."

It is these things which assure us that true indeed are the words of the Holy Prophet (may peace and the blessings of God be upon him !) who said, that he ate and drank at the hands of the Lord. The Promised Messiah says :—

من مے زیم بوحی خدائے کہ با من است
پیغام اوست چوں نفس روح پرورم

" I live by the revelation of the Lord Who

is with me. His message is the food of my soul, like the breath of my life".

The truth is, that if such be not the case, who can bear such a state of things and who beside these persons of extraordinary powers, has the courage to remain contented with such circumstances ? I remember one day when the Promised Messiah was engaged in writing, a woman-servant brought food for him and laid it in front of him and said, " Here is food, My Sire !" He said, " You have done well ! I was feeling hungry, and was about to call for food." She went away and he again took to writing. In the meanwhile a dog came, and having crouched in front of the Promised Messiah ate up the whole food quite fearlessly, cleaned the plates and then leisurely walked away. What an insight God has granted even to the mute animals ! The dog was not tamed or domestic, but God knows how it came to learn that that holy person was perfectly harmless, that he had never trodden even an ant under his foot and had never raised his hand even to smite an enemy. Long after this, when the *Muezzin* made the call to the midday-prayers, he recalled that he had yet to take his food. He accordingly called for food and the woman-servant came running and said, "My Sire, it is long since I laid your food before you and informed you of it." Hearing this, the Promised Messiah smiled and said "Never mind, I will take my food in the evening."

I have just now recalled an incident which is illustrative of his forbearance, method of teaching, and holy influence. About two years ago, the female inmates of his house took to the habit of telling and listening to stories. Innocent stories and humorous tales were told till late in the night. They came to be so much absorbed in them that they began to attach much importance to them. When the Promised Messiah came to know this, he did not forbid them directly, but one night he said to them, "Come, let me tell you my story." And he spoke to them such words of divine wisdom that their hearts were filled with the love and fear of God and they all repented and confessed that they had been in manifest error and thereafter all those stories vanished from their memories like so many dreams. Who does not know what course an ill-tempered reformer will adopt on such an occasion and what foolish action he would take ? It is possible that a foul mouthed and sour-tempered man may succeed by the force of his tongue and his rod, but he cannot turn his house into heaven. For him, the example of the Promised Messiah is a model.

His respected wife has entered into his *bai'at* (oath of allegiance) like other disciples and sincerely believes him to be a messenger from God. During serious illness and hours of disquietude, she does not rely on anything more than on the prayers of the Promised

Messiah. In every matter she believes him to be truthful and trusty, like the greatest of his disciples. Let me give you a clear proof of the sincerity of her faith and the firmness of her conviction.

Everybody knows how deeply a woman loaths a co-wife, an aversion which has found expression in the Arabic word *Zarrah* (a co-wife, lit. an injury). Nothing is more repugnant to a woman than her co-wife. But in order to fulfil a prophecy of the Promised Messiah relating to a second marriage,* the respected lady who has the honour of being his wife has time and again prayed to God with weeping eyes and has often declared on oath that although her womanly instincts make her averse to it, yet she sincerely and open-heartedly desires that the words that proceeded from the mouth of God should be fulfilled so that the cause of Islam should prosper and falsehood should vanish. One day she was offering a

*The prophecy referred to here is the one made by the Promised Messiah in the early days of his mission to the effect that if certain of his cousins and other near relatives who led wicked and irreligious lives did not repent and mend their ways they would be overtaken by God's punishment. The word of God further called on them to re-establish and strengthen their connection with the holy person of the Promised Messiah by giving the hand of one of their nieces in marriage to him so that they might share the favours and blessings of God that were being showered on him. But they neither did the latter nor the former and thus sealed their own fate. The man to whom they married their niece, however, repented and turned to the Promised Messiah with humility and meekness and prayed to God for forgiveness, so that God showed him mercy and permitted him to live and prosper.—*Editor.*

prayer. The Promised Messiah asked her what she was praying for. She said she was praying for the fulfilment of the prophecy. He asked her how she could like a co-wife. She replied, "Come what may, I heartily desire that the words that have come from your mouth may be fulfilled, even if they involve my ruin."

Brethren, I do not see such faith even in men. How blessed is the husband and how blessed the wife whose mutual relations are so sincere and so pure; and what a pattern of paradise is the house that is inhabited by such a blessed couple.

My conviction is that a wife is in the best position to judge whether her husband is virtuous and trustful or a designing impostor. In fact nothing can remain hidden from such an intimate companion. To my mind, one of the strongest proofs of the truth and sincerity of the Holy Prophet of Arabia (may peace and the blessings of God be upon him) lies in the fact that his most intimate and close friends who had been his companions from their boyhood, and his holy wives were sincere believers in the truth of his mission and stuck fast to that faith not only during his life-time but also after his death. I have always held this circumstance to be a very strong evidence of the truth of the Holy Prophet (may peace and the blessings of God be upon him).

The holy companions of the Holy Prophet were so sagacious that they were able to dis-

tinguish between the Muhammad who said, انا بشر مثلكم "I am a man like you," and the Muhammad who said, انی رسول الله الیکم جمیعا "I am a messenger of Allah towards you all." While on some occasions his candid companions and his holy wives talked freely and pleasantly with him and even went so far as to critically discuss his words concerning the ordinary affairs of life, and exercised their own power of reasoning before accepting his pronouncements regarding matters of worldly business, on other occasions they sat before him in an attitude of humility and respectfulness, with their heads cast down and their eyes fixed on the ground, as if they were logs of wood on which even birds could fearlessly build their nests, and believed it to be a heinous sin to raise their voice or speak with undue boldness in his presence and were so obedient and submissive that before his command they completely abandoned their own ideas, desires and customs, as if they were so many puppets without any reasoning faculty or will. Such thorough devotion and such complete relinquishment of one's egotism and self-will are impossible unless the heart is animated with a living conviction of the truth and sincerity of a heavenly messenger.

Likewise I see that the holy wife of the Promised Messiah has a sincere and a firm faith in the divine mission of her illustrious husband; his glad-tidings cheer her and his warnings fill

her with fear. In short, this blessed companion has a true and sincere connexion and full concurrence with the Chosen One of God; and similarly the more intimately his other companions know him and the closer are their relations with him, the more firmly do they believe in his sincerity and truth. The longer a man lives in his company, the more does he excel others in his love and devotion.

The magnanimity and forbearance of the Promised Messiah are also remarkable. I have seen hundreds of times that while he is sitting in his room in the second storey, with doors closed as is the habit with him, engaged in writing a book or engrossed in meditation, one of his children knocks heavily at the door, saying, "Father, open the door." Immediately, he rises and opens the door. The boy enters the room, looks about for a while and then leaves the room. The Promised Messiah again shuts the door as usual, but before two minutes have passed the boy is again at the door, pushing it with all his might and crying as before, "Father, open the door." Again the Promised Messiah quietly rises and opens the door. This time also, the boy withdraws after only peeping into the room once or twice. Again, the Promised Messiah stands up, with not a wrinkle on his face, shuts the door and once more resumes his work. But before five minutes have passed, the boy is again at the door, crying at the top of his voice, "Father,

open the door." Again, the Promised Messiah quietly rises and opens the door. He does not say a word as to why he comes or what he wants and what purpose he has in coming so often and why he troubles him in that way and interferes with his work. Once I, sitting in my own room upstairs, counted that this process was repeated twenty times, but not once did the Promised Messiah utter a word of rebuke.

Sometimes vulgar women from the neighbouring villages come to him for medical advice and knock rudely at the door, saying in their rough country accent :—

مرجا جی حوا ہوا کھولو تاں "Mirja Ji, open the door for a little while." He rises at their call just as one rises in response to the call of a superior officer, talks to them courteously and prescribes medicine for them. In our country, time is not valued much even by the educated classes, to say nothing of the illiterate rural population. A woman engages in meaningless conversation and begins to complain to him of her family troubles and of her treatment by her mother-in-law and her husband's sister and wastes a whole hour in this talk, but he listens to her with perfect calmness and does not say to her either directly or indirectly that as medicine has been prescribed, she has no business to stay there any longer and that she should go away and should waste his time no more. She at last herself gets tired and

departs, thus ridding the room of her filthy presence.

Once a large number of country women came with their sickly children, in order to ask him to prescribe medicines for them. Other women also came with vessels in their hands, wanting syrups and other medicines for themselves or their children. He had that day to write an important article and that article was to be written immediately. I also happened to go there and found that he was standing there active and ready like a European at his post. Five or six boxes were lying open before him and he was dispensing different medicines to different patients. This dispensing lasted for about three hours. When he finished the work, I said to him, "My Lord, this is a very troublesome business and in this way much of Your Holiness's valuable time is wasted." He replied to me most cheerfully and calmly, saying, "This too is a sacred work. These are poor people. There is no dispensary here. I have provided some English and Unani medicines which I give to these people when they need them. This is a highly meritorious work and a Muslim should not be neglectful or indifferent in this matter."

I have spoken of the repeated visits of the children to his room. Similar is his attitude towards the women-servants in the house. A woman comes to him again and again and asks for what she wants. He never says to her,

"O wretched woman, why do you trouble me again and again. Why don't you take all that you want at once ? "

I have often seen his own and other children sitting on the same couch with him, compelling him to gradually move to the end of the couch, and reciting to him in their childish tones tales of frogs and crows and sparrows. He listens to them with apparent delight as if they were reciting to him some lines from the well-known mystic poems of Maulana Room.

He is much opposed to the beating and rebuking of children. No matter however troublesome and naughty they are and however importunate and pressing may be their unreasonable demands and however much they may insist on having what is unprocurable, he never beats them or scolds them or shows any sign of anger.

When Mahmud was about three years old, the Promised Messiah was at Ludhiana and I too was there. It was a hot season and only a wall intervened between me and the Promised Messiah. I woke up at mid-night and heard Mahmud crying and the Promised Messiah trying to divert him by various means. He was walking to and fro with Mahmud in his arms, but Mahmud would not cease crying. At last he said to the boy, "Look at the yonder star, Mahmud ! see how brightly it shines." The child looked at the star and was silent for a

while, but he again resumed his crying and said, ابا جی مجھے تارے پر جانا ہے "Father, I want to go to the star." How much was I pleased to hear the Promised Messiah soliloquise as follows :—

"Strange ! I devised a way to amuse him, but he has found in that very thing a cause for crying." The boy went on crying until he was tired of crying and became silent, but during all this time, I did not hear him utter a single harsh word or any word of complaint.

As I have already said, the Promised Messiah is much opposed to the beating of children. I have often seen that nothing irritates him as much as to hear that some one has beaten his child. A gentleman here one day beat his son as a matter of habit. This greatly moved the Promised Messiah who sent for him and delivered a highly touching discourse. He said, "In my opinion it is a sort of *shirk* (attributing partners to Allah) to beat children in this way. One who does so thinks himself to be a partner with God in the bringing up and guidance of the children. When a man of excitable temper punishes a person, he goes so far in his anger that he assumes the role of an enemy and inflicts a punishment quite out of proportion to the offence committed. If a man possesses self-control and can restrain his passions, and has a forbearing, patient and cool temper, he may chastise or reprove a child to a certain extent if circumstances require it ;

but one who possesses no control over his temper and is hot-headed and weak-minded, is not at all qualified to educate his children. Men are inclined to the punishment of children, but how much better it would have been if they had devoted themselves to offering heart-felt prayers for their welfare. The prayers of parents for their children possess particular efficacy. As for myself, I first pray for my own self that God may enable me to do a work which may manifest His glory and power in this world and that He may enable me to win His pleasure ; next I pray for my wife that He may make her the solace of my eyes and that she may walk on the paths of divine pleasure, then I pray for my children that God may make them all servants of Islam ; then I pray for my sincere friends, naming every one of them separately, and lastly I pray for all of my followers collectively, whether I know them or not. One who is neglectful of his followers even for a moment is not worthy of being a spiritual guide of people. Real education and guidance are the work of God. To insist too much on the correction of children and to chide and check them in all matters and to keep them under constant surveillance means that we deem ourselves to be the controllers of their destinies and that we shall be able to direct them as we will. This is a subtle form of *shirk* and our friends should avoid such a course.

" As for myself, all that I do for my children is that I pray for them and adopt

the ordinary means of their education, but my trust is in God. Whatever seed of goodness is in them, it will grow up in due time."

He has given strict and written orders that any teacher in the Talim-ul-Islam School, Qadian, who is in the habit of beating children and does not abstain from such course must be dismissed forthwith.

Brethren, we must learn a lesson from the example of the Promised Messiah in this matter. There are in our Community men who have high pretensions to morality and claim to have traversed all stages of spiritual progress, yet in the moments of excitement and for trivial reasons they become ferocious like beasts and their treatment of their children is anything but good. They look upon the beating of children as a necessity and bring forward many arguments in support of their view. I hope that now they will make a change in their conduct.

The Promised Messiah is quite indifferent to the decoration of his person or his rooms. Such is his position, through God's grace, that if he so desire, he can have his house built of marble, and his door-mat made of velvet, yet so simple is the house in which he lives that a fashionable man of modern times will not like to sit there even for a moment. I have often seen the wooden bench or couch on which he sits in the summer season in the courtyard of

his house. If it is covered with dust, he has never asked why it has not been cleaned, and if some one has, of his own accord, cleared it of dust, he has never noticed that it is neat and clean. In short, he is so much engrossed with his own work that he is utterly indifferent to such matters.*

When a house has had to be built for visitors and guests, he has always directed that not much money should be spent on bricks and stones and that only an ordinary house should be built which may serve the purpose for some time. A carpenter was one day planing boards and rafters. The Promised Messiah forbade him to do so and said that it was unnecessary and should be dispensed with.

Once he said, "God knows, we have no attachment for any house. We look upon our buildings as common to us and our friends and I greatly desire that we should be able to pass a few days together." He also said, "I greatly wish that there should be a building with the quarters of our friends on all sides and with my own quarters in the centre and that a window of my house should open into each of

*This should not be construed to mean that the Promised Messiah did not love cleanliness. As a matter of fact he greatly loved it and exhorted others to do the same. Many incidents may be cited to illustrate his love for cleanliness. He always wor clean clothes, bathed frequently and used scent regularly. He also had all his house thoroughly cleaned and fumigated on occasions. Only he did not like to be much engrossed in this matter as do fashionable men of the day.—*Editor.*

the surrounding houses so that I may ever remain in direct touch with my friends."

Brethren, all these things are true and facts bear witness to their truth. His house is packed with guests to its utmost capacity. It is like a boat with its full complement of passengers. The Promised Messiah has only a small part of the building set apart for himself and he resides there as one resides in an inn, which he never looks upon as his own house.

As for his dress, he is nowadays wearing a very costly woollen garment which a worldly man will use with scrupulous care, but he is using it so carelessly as if it were a worthless piece of cloth. He will very often put the buttons of his waistcoat in the wrong holes, with the result that they at last drop away one after another. He once remarked that it was no easy thing to button up a garment, that all his buttons generally dropped off soon, and that it was really a waste of time to be always fastening up one's garment with buttons, though there were certain advantages also. As for himself, he remarked, he was even sorry that so much time was wasted in going to the privy and that it would have been well if even that time had been spent in the service of religion. He once said, "All those things which interfere in the discharge of our religious duties and in the doing of which we have to spend a portion of our time are very repugnant to me. When there

is some urgent religious work to be done, I deny myself eating, drinking and sleeping until that work is finished. We are for religion and we live for religion ; so nothing should prevent us from doing our duty to religion."

Once in the winter season, Mahmud, who was then only a child, put a brickbat in a pocket of the waistcoat of the Promised Messiah so that whenever he lay down on his side, it pricked him. One day he addressed Hamid Ali, his servant, when I was also present there, saying, "Hamid Ali, I have been feeling pain in my ribs for the last few days. Something appears to prick me." Hamid Ali was surprised to hear this, and began to pass his hand over his body. His hand touched the brickbat, and he at once took it out and said, "It was this brickbat which was pricking Your Holiness." Thereupon the Promised Messiah smiled and said, "O now I recollect, a few days ago, Mahmud put this in my pocket and asked me not to take it out for he would play with it."

In short, the Promised Messiah is quite indifferent to his dress. An uninformed man, seeing him sometimes dressed in a rich dress may judge him by himself and think that the Promised Messiah is fond of costly garments, but those who sit by him day and night well know his indifference to dress. One day he said,

"We used to wear homespun and home-made clothes.* Now by God's will men bring me such garments, but God knows that we see no difference between our present and our former dress."

He possesses such lowliness of temper, such humility and meekness that it is impossible to possess them in a higher degree. If he is himself sitting on bare floor while others are sitting on a carpet or occupy higher seats, he never so much as feels it. About four years ago, in the month of June, while his family was away at Ludhiana, I lay down and went to sleep on a couch in one of the newly built rooms in the house of the Promised Messiah. He was pacing up and down in the room. When I awoke, I saw him lying on the floor near my couch. Seeing this, I hurriedly sat up. Thereupon he very kindly asked me why I had sat up. I said, "How can I go on sleeping on a couch while Your Holiness is lying below on the floor?" He smilingly said, "I was keeping watch over you. Children were making noise and I was trying to prevent them from doing so, lest they should disturb you in your sleep."

In the mosque, he occupies no place of distinction, and a stranger cannot know him

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*Before the coming of the British into the Punjab as well as in the early days of their Government people residing in the country side used to wear clothes made from homespun cloth.—*Editor.*

from others by any distinguishing mark. He always sits in one side of the mosque, at the right end of the first row, absorbed in deep thought. I generally sit in the Mehrab (*i. e.*, central niche of the mosque) and therefore exactly opposite the door by which worshippers enter the mosque. It often happens that a stranger, who enters the door, eager to see the Promised Messiah, comes direct to me, taking me for his master, but either himself discovering his mistake or being warned by another he turns to him on whose hand he had come to swear his allegiance. In the assembly which is graced by his presence there reigns, simultaneously with an atmosphere of sublimity and sereneness, a complete absence of formality and convention. Every disciple of his thinks that he is particularly loved by the Promised Messiah and he speaks out his mind freely to him. A man may go on telling him his story for hours ; he will listen to him with full attention, no matter however tedious it may be. Often the other members of the assembly et completely tired of the story, and begin to yawn and show other signs of weariness, but no movement of the Promised Messiah betrays any feeling of annoyance and vexation.

When he is sitting among his friends, he never sits in a contemplative mood, with his head cast down and with his disciples making a circuit round him sitting silent like pictures on a wall. On the other hand, he freely talks with

them and delivers discourses according to the occasion. Sometimes he so vehemently refutes the errors of the false religions that he appears like one who is attacking a formidable force of the enemy and a stranger may think that a battle is raging. His assembly is in every respect like the assembly of the Holy Prophet (may peace and the blessings of God be upon him). It was in his mosque that the Holy Prophet held his councils and conducted other business. If a recluse, who had retired to the woods to lead a solitary life of contemplation and meditation, and to whom his own mode of life appeared to be the ideal life of godly men, had happened to come to the mosque at Medina at a time when the Holy Prophet was busy giving instructions about war and ordering his companions to clean and sharpen their arms, could that narrow-minded hermit think that the Holy Prophet was really a model of kindness and mercy and more mindful of the rights of God's creatures than any other man in the world and that he was really a mercy to the worlds as described in the Holy Quran !

Once there came to our mosque a man who was a great admirer of the modern *Sufis*, *Pirs*, and *Sajjadah-nashins* and had been an observer of their ways and methods. When he saw men talking freely with the Promised Messiah, he was struck with wonder and said to him, "The men in your mosque are not respectful ; they talk freely and pleasantly with you." The Promised

Messiah replied "It is not my way to assume gloomy and morose appearance so that men may fear me as they fear wild beasts of the forest. I hate being worshipped as an idol. I have come to destroy idol-worship and not to make an idol of myself so that others may worship me. God knows that I give no preference to myself over others. In my opinion, there is no greater idol-worshipper and none more wretched than a haughty man. He does not worship God but his own self."

The Promised Messiah always uses a respectful form of address when calling his followers by their name or when addressing them. He names them respectfully even when they are absent. I have often overheard that when he is talking with his honoured wife in his house and happens to speak of any of his followers, he always mentions his name respectfully just as he does when the latter is present. He never addresses any man by the uncourteous but widely used word *Tu* (thou). It is usual with him to use the form "My brother Hazrat Maulvi Sahib" or "My Brother and Friend in God, Maulvi Sahib," in his writings. Similarly in his conversations he always says "Hazrat Maulvi Sahib says so and so" etc., etc. I have seen many so-called spiritual guides, the *Pirs* and *Faqirs* of our time. They think it derogatory to their dignity to mention any follower of theirs with honour. There was an irreligious and unscrupulous *Faqir* named Kesar Shah. His son,

a young man of about 25, who was addicted to drinking and all sorts of irreligious practices, came to Sialkot. The late Sheikh Allah Ditta who was a man of good social position in the city and was greatly honoured by all was unfortunately a disciple of Kesar Shah. The young man put up in his house and whenever he addressed the Sheikh Sahib, he always said, "O Allah Ditta Bhai, thou shouldst do so and so." In short I have seen many *Pirs* and with them it is a sin to speak of any of their disciples with honour. But, as I have already said, during my long stay at Qadian, I have never heard the Promised Messiah addressing any man as *Tu* (thou). This is a matter to which all the members of our Community, particularly those of Lahore, ought to pay special attention. I have seen that our brethren at Lahore do not mention each other's name with respect. Only recently there came a young man to Qadian and whenever he spoke of any fellow-member of the community, he always used the uncourteous form of the singular pronoun with a singular verb, as one speaks of men of low position. It is a pity that many are yet unaware how respectful conduct leads to the purification of the heart and sows therein the seed of love. They only deceive themselves when they think or affirm that they are not mutually respectful because they are on intimate terms with one another. If they desire to be members of a holy community and expect to see blessed days, they

should obliterate the differences of age and should trample under foot the considerations of pedigree and nobility of birth. They should address and treat one another with respect and even in the absence of their brethren they should mention their names with honour. Then will the following words of God hold true in their case :—

ونزعنا ما فی صدورهم من غل

"And We shall purge their hearts of all malice," and God will make them witnesses for men and reformers of the world.

The mosque is the place where men generally come to see him. He says the five daily prayers in the mosque along with the congregation, unless illness prevents him from doing so. He exhorts others also to do the same. He has often said that nothing grieves him more than not to be able to say the prayers with the congregation. I remember when very few visitors came to Qadian, he often said how glad he would be if there were a number of men of his own community along with whom he should say the five daily prayers ; and he used to say that he was praying for that end and hoped that God would hear his prayer. Now with the grace of God not less than 80 or 90 members of our own community attend the five daily prayers.* Having said the

* It was in 1900. Nowadays, *viz.*, in 1924, the number of Ahmadi Male adults at Qadian who attend the mosque is about 1,000—*Editor.*

obligatory prayer (*i.e.*, فريضه) he immediately retires to his house and engages himself in writing. After the sunset prayers, however, he often stays in the mosque where he also takes his meals along with his friends and retires to his house after saying the *Isha* prayers. He takes the midday meal also with his friends in the mosque. At that time also he occasionally delivers a discourse on some subject or other.

Every movement of his shows that he has no desire for fame or honour. He appears in public only in obedience to the command of God. He once said, "If God should give me an option to choose between solitude and public life, I swear by Him that I shall prefer the former. I have been dragged into public life against my will. Who besides God knows the pleasure that I derive from solitude? I lived a life of solitude for about 25 years and never even for a moment desired to occupy a chair in the *Durbar* of fame. I have been ever averse to mixing with men, but have been forced to do so by the command of God. It is in obedience to God's command that I come outside and sit among men or go out for a walk."

He always answers mildly questions about religion and about his own claims, no matter however rudely one speaks to him on these subjects. His endeavour is to coolly bring his point home to the enquirer. One day there came to our mosque a man from Hindustan (*i. e.*, the U. P.)

who was proud of his learning and professed to have seen much of the world. He spoke very insolently to the Promised Messiah concerning his claims and shortly after commencing his conversation with him, said to him, "You are a liar. I have seen many such impostors and carry many deceivers like you under my arms." Though he went on speaking very insolently, yet there appeared not a wrinkle on the face of the Promised Messiah. He listened very calmly and when it was his turn to speak, he replied to him very mildly and coolly.

No matter however senseless and inappropriate one's conversation may be, and however incoherent and rambling a composition in prose or poetry one may recite to him, he never expresses his disapproval or disgust either at the time of hearing or afterwards in the absense of the author. It often happens that some of the audience are so disgusted with the composition that they cannot bear to hear it and consequently leave the place or whisper to one another their contempt for the writing, and after the meeting is over all make disdainful and bitter comments on the performance; but the heavenly messenger who is an embodiment of forbearance and gratitude never even indirectly expresses his disapprobation. If a friend does some service, or composes a poem or writes an article in support of Islam he greatly values it and is much pleased at it. He often says that if one utters even a word in support

of the true religion it is more valuable to him than a bag of pearls and gold coins.

His real goal is religion and the service of religion. He says, "If any body wishes that I should love him and offer heartfelt and fervent prayers for him, let him assure me that he is qualified and prepared to be a servant of Islam." He has repeatedly affirmed on oath that whatever he loves he loves for God and his relations with every person, be it wife, or a child, or a friend, are merely for God. If any body enters into relations of love and close friendship with him, he blushes to see how greatly the Promised Messiah loves him in return and he finds his own love far inferior to that of the Promised Messiah. There is no worldly relative who can be as anxious about the welfare of his kinsmen as he is about the welfare of his followers, provided they are true believers, God fearing, and servants of Islam. He keeps in his view the good of all but he entertains particular affection for true believers. Last October I felt seriously ill at Sialkot where I had gone for a few days. My condition became critical and my dear and honoured friend Mir Hamid Shah, Deputy Superintendent, District Office, Sialkot, wrote to the Promised Messiah about my illness. The letter which the Promised Messiah wrote at the receipt of this information is, to my mind, a proof of his being a manifestation of God. I insert this letter here and every act is judged by the intention of the doer. The letter runs thus :—

"My honoured brother, Maulvi Abdul Karim Sahib, peace be upon you, and the mercy of God, and his blessings! At this time about 2 p. m. I have received the letter which my brother, Syed Hamid Shah Sahib, has written about your illness. God knows how grieved and pained I was to read the letter. May Allah have special mercy on you! I will pray for you with special attention. The truth is that among all my followers, there are only two men who have for my sake wholly devoted their lives to the service of religion. One of them is you and the other is Maulvi Hakim Noor-ud Din Sahib. As yet no third man has appeared.* Therefore none but God knows how uneasy and restless I am feeling. May God grant you health and have mercy on you and lengthen your days. Amen! Again Amen! Please inform me soon of your complete recovery. My humble self, Mirza Ghulam Ahmad from Qadian 24th October 1899."

God be thanked that through his prayers I soon recovered.

In short, among the community of our friends there is none who does not confess from the very bottom of his heart that the Promised

* This only means that these two personages were the ideal men among the companions of the Promised Messiah and not that others were not devoted to the cause of religion or did not lead pious and holy lives. It should also be remembered that this letter was written in 1899 after which the Promised Messiah lived as many as ten years and hence his followers had a pretty long period in which to advance on the path of righteousness and virtue under his spiritual guidance and supervision.—*Editor.*

Messiah's hand is above his own hand and it is so always. The Promised Messiah's relations with his friends are very peculiar. One day he said, " My principle is that if any person once forms a relation of friendship with me, I have so much regard for it that I never break it, no matter whatever change may come over him. If, however, he himself cuts it off, then of course there is no help. Otherwise my principle is that even if any one of my friends be found drunk lying unconscious in the street, I shall without any fear of blame go and bring him to my house. The tie of friendship is highly precious and we should never allow it to be broken, so far as it lies in our power. We should always connive at the faults of our friends, no matter however serious they may be."

Our brethren should learn a lesson from this trait of the Promised Messiah's character. To frequently quarrel with each other and to treat each other as strangers in the moments of excitement runs counter to the pledge which we have made at the hands of one whose hand is the hand of God. It is a pity that many as yet do no understand how communities are formed. Our principle should be that even if a dog utters the name which we value more than anything else in this world, we should not hesitate even to lick the mouth of that dog. How improper is it then to quarrel with one another and to bear malice against our brethren.

The Seth Sahib* once asked leave of the Promised Messiah to go on an urgent piece of business. He had received a telegram from Madras where his presence was wanted. The Promised Messiah said, "It is highly necessary for you to stay here in this blessed month (*i. e.*, the Month of Ramazan). I am prepared to offer for you a prayer, which, with God's permission may even remove a mountain from its place. Nowadays I sit very rarely among friends and pass most of my time in solitude. This is for the good of the friends themselves. I pray leisurely in solitude and the greater part of the night is also passed in prayers."

When the Promised Messiah reads his manuscripts, as he usually does before sending them to the press, to a meeting of friends, if any of the audience offers any criticism or makes any suggestion, he welcomes it with great pleasure. In this respect I have found him to be unequalled. A wordly Maulvi or writer flies into a fit of rage, if anybody criticises his views or his composition and he thinks himself to be above error.

The Promised Messiah never reproves any one, for a fault or error, in his face. If he disapproves of any action of a person, he will speak of it generally in different forms. If the man is lucky and intelligent he comes to realise his error and repents of his action.

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*By Seth Sahib is meant the late Seth Abdur Rahman of Madras who was a follower and a great lover of the Promised Messiah.—*Editor.*

When he delivers a sermon every one believes that what he says pertains to himself. In this way the process of purification and moral reformation goes on without anybody being offended thereat and without anybody's pride being wounded which incites a man to advance the more in his error. There is a great lesson in this method of reformation for those who, on witnessing a slight fault in a man, attack him in the guise of a reformer with a fury which should cause even a wild beast to blush and thus instead of spreading peace they create mischief. The punishment of God which they bring down upon themselves is greater than the reward which they might have otherwise gained.

I am sorry to say that I have found many Maulvies, particularly, the *Ghair Muqallids* (*i. e.* the Ahl-i-Hadith), harsh, ill-tempered and bitter in admonishing men of their errors. If a man with rather long moustaches or with his trousers reaching below the ankles happens to enter their mosques, he may be supposed to have entered *Yaghistan* (*i. e.*, the territory inhabited by the rebellious tribes along the border of the North-Western Frontier Province of India) and now God alone can bring him safe from the Khaiber Pass or the Ali Masjid. It is a pity that they, while describing the character of the Holy Prophet (May peace and blessings of God be upon him!) often refer to the incident of the man of the desert who made water in the mosque at Medina and whom the Holy Prophet

did not at that time prevent from so doing, but in practice they do not follow his example. I well remember that during the days when Dr. Fazal Din, Assistant Surgeon, was stationed at Sialkot he took me with him and went to Jummu on a piece of business. He put up in the house of Maulvi Noor-ud-Din. In those days, Abdul Wahid of Ghazni was also staying there. The doctor was wearing big loose trousers. He had only just entered the house of his host, and had not yet taken his seat when the Maulvi of Ghazni with a thin stick in his hand appeared there. As soon as he approached the Doctor, he hit his trousers with his stick, and with a frown on his brow, he said in a surly, bitter, but suppressed tone, in his Afghani style of Urdu, "These trousers reach below the ankles. This is unlawful." The Doctor was a so-called free-thinker and a man of independent temper and was utterly regardless of such observances. He was so angry at this strange conduct of the Maulvi that but for his regard for his host, he would have there and then taught Abdul Wahid a lesson.

In short, in this matter, the Promised Messiah follows in the footsteps of the Holy Prophet of Arabia, (may peace and blessings of God be upon him). He turns to the reformation of a delinquent by girding up his loins for prayer and continues praying for him until through inspiration or some other means God enables him to reform himself.

He never uses ambiguous language in his speech, nor does he make a hint to any person by a wink of the eye. He never makes a hit at any man and never addresses a man in a meeting saying, "We are displeased with you," or "Such an act of yours is odious to us," or "We do not like such and such a thing in you." As God has addressed him saying, "Out of a mercy from Allah hast thou become gentle unto them; and if thou hadst been rude and hard-hearted they would surely have dispersed from around thee"—a revelation recorded in the Barahin-i-Ahmadiyya, he is really characterised by such leniency, forbearance and connivance at the faults of others that it is impossible to conceive an improvement upon it. The man who desires to be the shepherd of a flock and wishes to gather together different individuals into one body can never succeed unless he is gentle and lenient.

I have often heard some of my friends and others complaining that nobody would obey them and that in spite of their numerous favours, nobody would like to form a connection with them and that on the other hand all seek to avoid them. Let such persons make the forgiveness and connivance of the Promised Messiah a model for them. They should at once give up the habit of fault-finding, reprimanding, using ambiguous language in the presence of others, making hits at others and expressing displeasure with any man in public.

This is a bottle or a vessel in which thousands of spirits and fairies can be shut up, and such a talisman from which there is no escape when one is once caught therein.

The Promised Messiah often goes out for a walk in the morning and while walking, he also sometimes delivers discourses in conformity with the occasion. He always walks with his eyes turned to the ground, and never looks about to the right or left. And God has granted him such power for walking that he can travel on foot for miles and miles.

He never likes that his followers should quit his company. He is much pleased when any of his followers comes to Qadian, and it is with great reluctance that he gives him leave to depart. He greatly likes those who come to him frequently. This time his followers did not come in large numbers on the occasion of the *Jalsa* in December last at which he expressed much regret. He said, "People do not yet understand our mission and purpose. They do not know what we wish to make them. The purpose which we have in view and for which God has raised us cannot be fulfilled unless men come to us frequently and never get tired of coming. The man who thinks that his visit to Qadian will impose on him a pecuniary burden or that his stay here will be burdensome to us should fear God, for he is guilty of *Shirk*. Our conviction is that if the

whole world becomes our family, it will be no burden to us for God is the supplier of our wants. The presence of our friends here is a source of great pleasure to us. Such thoughts are satanic insinuations which must be expelled from the mind." I have heard some men say, 'Why should we trouble the Promised Messiah by staying here? We are doing nothing here. Why should we be a burden on his kitchen?' Let such persons remember that it is the devil who puts such thoughts in their minds so that they may not settle at Qadian. One day, Hakim Fazal-Din said to the Promised Messiah, "My Lord, I am living idly here. If you please, I may go to Bhera. There I will deliver lectures on the Holy Quran. I am feeling ashamed that I am of no service to Your Holiness here; perhaps it may be a sin to sit idle." The Promised Messiah replied, "Your very sitting here is a *Jehad* and this very idleness is a great work."*

In short, the Promised Messiah complained much of those who neglect to come to Qadian. He said, "Those who bring forward excuses for not coming to Qadian are like those who said to the Holy Prophet by way of excuse, 'Verily, our houses are open and exposed.' But

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*It was absolutely necessary for the early converts to live in close company with the Promised Messiah (Peace be with him) in order to be able to fully assimilate his teachings and to reform themselves properly by remaining in constant touch with him so that a party of capable men be formed to carry on his work after him.—*Editor.*

God belied them by saying, 'They only inten flight.'"

Brethren, I always fret for those who neglect coming to Qadian. I often think what words I should use to bring home to them the advantages of frequently seeing the Promised Messiah. True knowledge and true faith cannot be attained except by staying long at Qadian. There is only one man, *viz.*, Mufti Sadiq,* (may God protect him and shower his blessings on him) who avails himself of every holiday to come here. He is always waiting for an opportunity to snatch some hours from his duty to see the beloved one of God. O dear brother! May God bless thy efforts, thy constancy, and thy spirit, and may He enable thee to perform exploits that may be a model for our community and of which the community may justly feel proud. The Promised Messiah also said, "Of the men in Lahore, Mufti Sadiq is the only person who has been given us as our share." I wonder how it is so. Has Mufti Sahib a large income or has he no relations to share his money. Mufti Sahib is still a young man and every man in this age has great aspirations. Again, if Mufti Sahib's example is not a proof of his perfect love, why is it that he breaks loose of every chain, and comes hurrying to

*This is the self-same Dr. Sadiq whom our friends would remember as the pioneer Ahmadi Missionary to America. In Dr. Sadiq have truly been fulfilled the prayers of the author.—*Editor.*

Qadian like one stricken with madness. As soon as he alights from the Railway Station Batala, he starts on foot for Qadian sometimes reaching his destination at the dead of night. He cares neither for the heat of the day nor for rain, nor for storm.

The Promised Messiah once said, "Who has told our brethren that life is long. There is no season for death, it may overtake us at any time. So we must value whatever time we have. We will not have these times again. There will remain only stories of them."

Brethren, make amends for the opportunity that has already been lost. Give up your false relations with this world. Remember that the relation which will be of permanent use to you is the relation with the Promised Messiah. All other relations will turn into sorrow, and will become like a collar of curse round the neck.

From the fact that the Promised Messiah so greatly desires his followers to live in his company, I always infer that this desire of his is a great proof of his truthfulness. It shows that the conviction that he has been raised by God and is truthful in his claims is deeply rooted in his soul. An impostor cannot stand the company of men even for a day ; he tries to drive away men from his presence, lest his imposture should be disclosed.

The Promised Messiah does not speak of his enemies in public and when reference is made to any one of them by one of the persons present, he does not speak ill of him. This clearly shows that his heart is incapable of burning with the fire of enmity, otherwise from the persecution which he has experienced at the hands of the Muslim community and from the treatment which has been accorded to him by the Maulvies one can infer that if he had felt this as all worldly men feel such things he would have been chafing and fretting both day and night and his conversation would have always turned to this topic and thus his mind would always have been in a state of distraction and his whole work would have badly suffered. Even Arabia was not able to produce men who reviled the Holy Prophet (may peace and the blessings of God be upon him) as foully as does the Lahore paper the *Zatally* revile the Promised Messiah, yet I say on oath that this filthy paper also fails to disturb the repose of the Promised Messiah's peaceful mind. By seeing references to these mischief-makers in the writings of the Promised Messiah one may be led to think that he must be speaking of them in his discourses day and night. But just as the Magistrate, after quitting his magisterial chair has no concern with his decrees and sentences, nor has he really any personal motive in passing those sentences, similarly whatever the Promised Messiah writes in

refutation of error or in support of truth he writes merely as a duty of his holy office ; his own self has no share in the matter. One day he said, " I have such control over my passions and God has made my selt so submissive to me that even if a man goes on abusing me in my face in the foulest manner for one year, he would at last himself feel ashamed and will have to admit his failure to move me even a little."

His steadfastness and strength of will, like those of the Great Prophets (may peace and the blessings of God be upon them) are not affected at all by threats or by any fearful spectacle. No awful incident or painful disaster can distract his attention or make him forgetful of his duty. The charge of abetment of murder brought against him by certain Christian Missionaries who were also aided by some short-sighted nominal Musalmans and some members of the Arya Samaj, was sufficient to strike terror into the heart of a worldly man, to distract his mind and to impair his senses, yet it failed to make even the slightest change in his conduct and movements*. He was as courteous and tender to the members

*This case was filed against the Promised Messiah in 1897 by a well-known Christian Missionary Mr. Martin Clarke. But before the Promised Messiah came to know of it he received a revelation from God telling him that a serious case would be brought against him but that God would frustrate the machinations of his enemies and would make him successful, and so it came to pass. Captain (Now Colonel) Douglas who was then the District Magistrate at Gurdaspur acquitted the Promised Messiah and wrote in his judgment that the charge was entirely false and groundless.—*Editor.*

of his family and to his friends as before. He continued to be so calm and tranquil that nobody could even guess that any serious case had been instituted against him. He has never listened with a frightened heart to any fearful report ever made to him by any friend (to the effect that such and such a man had informed against him and that at such and such a place a serious conspiracy was being hatched against him and that such and such a man has gone to the Simla Hills in order to put a stain on his fair name). He always says that nothing occurs on this earth unless it is first decreed on heaven and that God never allows His servants to be disgraced or brought to naught. This is the strong pillar which supports and protects him in all troubles. I have been with him in different cities and in the midst of unpleasant scenes. I have seen his wonderful fortitude, forbearance and steadfastness as against the ungrateful and frivolous people of Delhi and against the hateful and grievous efforts of his enemies at Patiala, Jullundhar, Kapurthala, Amritsar, Lahore and Sialkot. Never did he mention in public or in private that such and such a person or people said so and so. I felt that he was like a mountain under which poor, powerless rats were making vain efforts to dig a mine. He once remarked at Jullundhar, "In times of trials I am anxious only about the weak members of the community. As for myself, even if I hear God saying in plain

words, 'We have deserted you and We will fulfil no desire of yours,' I swear by Allah that even then there will occur no abatement in my love for God and in my eagerness to serve His religion, because I have seen Him". Then he recited the verse,—

هل تعلم له سميا

i.e., "Dost thou know another like Him".

He takes such a tender care of his children that a superficial observer will think that none loves his children more than he does. When any of them falls ill, he so completely devotes himself to their care and treatment that he seems to have no other care. But a close observer can see that all this is for the sake of God and his object is only to serve the poor, helpless creatures of God. Ismat, his first-born child, was attacked by cholera at Ludhiana. He tended and nursed her with such devotion that it appeared he could not live without her. A worldly man, with all his devotion to, and love for children, could not take more pains than he. But as soon as she died, he completely forgot her, as if she had never existed and since then he has never made any reference to her. Such a reconciliation and surrender to the decrees of God cannot be shown by any except by those who come from God.

He freely forgives his servants even when they cause a serious loss and does not even speak angrily to them. One day he gave a

number of letters and postcards to Hamid Ali and asked him to post them. The forgetful Hamid Ali busied himself in some other work and forgot the work entrusted to him. A week after this Mahmud, who was yet a child, came running to the Promised Messiah with a number of letters and postcards in his hands and said, "Father, we have found these lying in a heap of rubbish." When he looked at these letters he saw that they were those very letters which he had asked Hamid Ali to post ; some of them were to be registered and demanded urgent replies for which he was waiting. He sent for Hamid Ali, showed him the letters, and said mildly, "Hamid Ali, you have become very forgetful. uYo should take greater care."

There is only one thing which deeply affects and moves him and excites him to extreme anger and it is the contempt of sacred things and the insult of the commandments of God. Once he said, "It is much easier for me to see my estate being ruined and my children cut to pieces before my very eyes than to witness and bear the disgrace and insult of the religion of God." When the wicked and mischievous book "*Ummahat-ul-Momenien*," which is highly offensive and contains nothing reasonable, was published by certain Christians, he was so deeply wounded to see the book that he said his life had become embittered. It was due to his turning to God as a result of this shock that

for the extirpation of the great *shirk* (*i.e.* setting up equals with God), *viz.*, the doctrines of the Godhead of Jesus and Atonement, God gave him the great sign of the tomb* of Jesus in Kashmir; and the time is not distant but near when this discovery will surprise and bewilder the Christian world and will bring relief to the wounded hearts of the Muslims.

The relations of the Promised Messiah with the members of other communities are the best conceivable. He wishes the good of every man, no matter whatever religion he may profess. The welfare of the whole mankind is the goal of his life and the end of his endeavours. The Hindoos of Qadian find in him a trusty and valuable counsellor in times of affliction. Though from the religious point of view the Hindoos and the Aryas of this village are bitterly opposed to Islam and though they look upon the Promised Messiah to be a great and true Muslim and believe him to be an extirpator of all the false religions, yet they have not less faith in his words than they have in the words of their *Rishis*.

Both in his writings and discourses he emphatically enjoins upon his followers to be

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*The Promised Messiah proved by strong arguments and established historical facts that Jesus Christ did not die on the cross but was taken down alive and then after his so-called crucifixion he secretly migrated to the east, finally reaching the valley of Kashmir in India where he died and was buried, his tomb having been discovered in the town of Srinagar in Kashmir. See his work "Jesus in India."—*Editor.*

just to every living creature of God and to injure or deceive no body either by their words or by their deeds.

His sincere and purely loyal attitude to the rulers of the day (*viz.*, the British Government) is apparent from his writings and from the leaflets which he issues from time to time. During the last ten years I have never heard him speak an evil word about the British Government or any of its officials, either directly or indirectly, in public or in private. He has written books in Arabic and in Persian highly extolling the British Government and exhorting his community to live peacefully under its flag and he has spent thousands of rupees in the publication of these writings in Syria, Arabia, Afghanistan, etc.

Brethren, owing to many other calls on my time I content myself with this much for the present. If God gave me new knowledge and enabled me to wield my pen, I would write more on the subject. I pray to God that He may favour this writing of mine with His acceptance and make it a means of guidance for many. Amen.

QADIAN :

January 6, 1900. ABDUL KARIM

SUPPLEMENT OF THE EPISTLE.

Though I had decided to write in my next letter what I am going to write now, yet my love and regard for my brethren and the uncertainty of life have forced me not to put it off for the future.

Brethren, yesterday was a peculiar and extraordinary day at Qadian. The kindnesses which our neighbours* have always been showing to us were already sufficiently memorable, but yesterday their vindictive powers and beastly proclivities found their expression in quite an unexpected way. The thoroughfare which leads to our mosque has been blocked by them by means of a mud wall and thus they have faithfully followed in the footsteps of the brave man who strewed the path of the Holy Prophet (may peace and blessings of God be upon him) with thorns. Now our friends and guests, in order to come to the mosque have to make a circuit round a part of the village and have to traverse a long distance. The Promised Messiah was yesterday suffering from an attack of headache as is usually the case with him. We too had concluded, on the basis of our past experience, that as an occasion had come into existence the word of God will descend. The

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* This refers to two of the cousins of the Promised Messiah who led wordly lives and were bitterly hostile towards him and his movement. They let go no opportunity of harassing him but God always protected him and brought their machinations to naught.—*Editor.*

Promised Messiah came to the mosque at the time of the *Zuhr* prayers, and said, "I am suffering from severe headache, let the two prayers (*Zuhr* and *Asr*) be said together." The prayers being over, he went inside the house and then the word of God began to descend on him and continued till sunset. He came out at the time of the sunset prayer and spoke long on the subject of revelation, how the word of God descends and how the recipient of revelation is convinced that it is from God, though others may not be able to understand its reality. Then he spoke about the rhymed style of Divine revelations, and said that it was through personal experience of Divine revelation that one can truly realise the greatness of the Holy Quran and properly appreciate the beauty of its rythmical and measured style. The revelation which he received runs thus :—

الرحى تدور و يذرل القضاء ○ ان فضل الله لات و ليس لاحد ان
يرد ما اتى ○ قل اي و ربي انه لحق لا يتبدل و لا يخفي ○ يذرل ما تعجب منه
و حي من رب السموت العلي ○ ان ربي لا يضل و لا ينسي ○ ظفر مبين
و انما نوخرهم الى اجل مسمي ○ انت معي و انا معك ○ قل الله ثم
ذرهم في غيهم يتمطي ○ انه معك و انه يعلم السر و ما اخفى ○ لا اله الا هو
يعلم كل شيئي و يريك ○ ان الله مع الذين اتقوا و الذين هم يحسنون
المحسني ○ انا ارسلنا احمد الي قومه فاعرضوا و قالوا اكذاب اشر ○
و جعلوا يشهدون عليه و يسيلون اليه كماء منهمر ○ ان حبي قريب انه قريب
مستتر ○

"The mill will move round and God's decree will descend. Surely the grace of God is coming; it is not in the power of any man to turn away what has come. Say, by my Lord it is the truth; it will not change nor will it remain hidden. There will descend what ye will wonder at. It is a revelation from the Lord of the high heavens. Surely my Lord errs not nor does He forget. It is a manifest victory and God is giving them a respite till an appointed time. Thou art with Me and I am with thee. Say, "Allah," and then leave him that he may walk with a gait of pride. Allah is with thee and He knows what is secret and what is more hidden. There is no God but He. He knows everything and sees it. Surely Allah is with those who fear God and those who do good deeds. We have sent Ahmad to his people but they turned away and said. 'Thou art a conceited liar.' They bear witness against him and run towards him like a torrent of water. Say, my beloved one is near at hand; He is near but hidden.'*

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* The prophecy contained in this Divine revelation was clearly fulfilled so that not only was the wall erected by the consins of the Promised Messiah demolished by a decree of the Court but the Divine punishment also came down on the heads of the offenders in diverse other ways, till finally the whole family which comprised a number of men, women and children was entirely annihilated by plague and other visitations, the only survivor being a lad who saved himself by entering the fold of the Promised Messiah.—*Editor.*

APPENDIX.

One day conversation turned upon the subject of expenses. An honoured friend said that he lived on so much money, others also named their respective amounts of money on which they could live. The Promised Messiah said, "Allah knows well that in the matter of food I find in myself the power to live very comfortably on a pice for a whole day.* Once it occurred to me to test how long one could endure hunger. In order to test this, I ate almost nothing for six months. Only occasionally I ate a mouthful or two. After six months I saw that I could prolong this abstinence from food for even six years. During this time, I regularly received food two times a day from my house. But as I wished to keep the matter secret, so the trouble I had to take for this purpose was greater than others feel from hunger. I gave the food to the poor. In that condition I went regularly to the mosque to attend the five daily prayers and none of my acquaintances was able to guess from any sign that I was taking no food. God gives every man powers according to the nature of the work which He means him to do. Others who do not possess these powers

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* In Indian coinage a pice has about the same value as a farthing has in England. It must, however, be remembered that in the days of the Promised Messiah India was a much cheaper country than most of the countries of Europe. Even now the necessaries of life are comparatively very cheap here.—*Editor.*

try to undergo the same kinds of exercises which are undergone by those whom nature has gifted with extraordinary powers and the result is that they become insane or crazy."

In the course of this discourse he also said, "Physicians ascribe sleep to only natural causes. But my experience is that whenever God wills to speak to me, He, although I am wide-awake, brings upon me a state of drowsiness and unconsciousness and cuts off my connection with this world so that there may be complete affinity with the life to come. Then it so happens that when God has spoken once He again restores my senses to me so that I may secure that revelation in my memory. Again I relapse into a state of unconsciousness and again He awakens me. Sometimes this happens about fifty times. This suspension of consciousness is brought about by the power of God ; it is quite different from the sleep brought about by natural causes. The doctors and physicians cannot understand the reality of this."

The Promised Messiah never rejects the supplication of one who asks for alms, but gives him whatever he can afford to give. One day it so happened that he stood up as usual after performing the *Asr* prayers and was in the act of passing through the window which opened into his house, when a man said in a low voice, "I ask for alms." The Promised Messiah was in a hurry to go to attend to a piece of

business ; besides, the voice of the beggar was mixed up with the voices of other members of the congregation who had stood up after saying their prayers and had begun as usual to talk with one another. The Promised Messiah went hurriedly into the house without paying heed to the petition of the beggar. But when he went downstairs the same faint voice which had struck his ears began to tell on his mind. He came back at once, called to Khalifa Noor-ud-Din of Jammu and said to him, " There was a beggar here. Please see where he is now." That man had left the mosque after the Promised Messiah was gone. The Khalifa Sahib searched for him but could not find him. After the sunset prayer when the Promised Messiah stayed in the mosque that very man who had asked for alms again came there and the Promised Messiah at once took out some money from his pocket, and placed it in the hands of the man. Then the Promised Messiah appeared to be very happy as if a heavy load had been removed from his head. Some days later, he said in the course of his conversation, " When that beggar could not be found that day I felt a heavy weight upon my mind and was feeling very restless. I feared that I had committed a sin in that I went hurriedly away without paying heed to the beggar. God be thanked that he returned in the evening otherwise God knows how uneasy I would have continued to feel. I had also prayed to God that the man might come back."

Brethren, as there are many other duties to attend to, I now finish this letter. If God granted me new knowledge and enabled me to wield my pen I would write more on the subject. Now I pray to God that He may accept this writing of mine and may make it a means of guidance for many.

QADIAN :

6th January 1900. ABDUL KARIM.